1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

532 grass masks by the Maritime Koryak during the whale festival. I also found wooden masks in use among them. In October, 1900, I sent Mr. Axelrod from the village of Kuel to the winter village of Paren for the purpose of taking anthropometric measurements of the inhabitants who had just moved there from their summer settlement. Mr. Axelrod, on his return, brought back, among other things, a few wooden masks. Since those masks appeared to me to be similar to the crude masks of the northern Alaskan Eskimo, and since the use of masks in general suggested a possible contact between the Koryak and the tribes of the western coasts of America, I went personally to the village of Paren in order to acquire more detailed information regarding the meaning and use of these masks. The settlement of Paren is fifteen miles 221 distant from Kuel. It is situated on the left bank of the Paren River, ten 361 miles above its estuary. The inhabitants spend spring, summer, and autumn on the seashore in the settlement of Khaĭ'mchik, at the mouth of the river Paren. As soon as the hunting-season closes, they move to Paren. While the seashore is altogether treeless, forests grow near the winter settlement, offering some protection against sea gales, and furnishing wood for fuel and building-material.

532 In Paren I learned the following about the use of masks, called by the 536 Koryak ulya'utkoučhin (literally, "wearing of masks;" from u'lya, "a mask"). They are worn during the first winter month after the new moon. Their use is partly for religious purposes, partly for amusement, the celebration being a [776] kind of masquerade. The object of walking about in masks and masquerade costumes is to drive away the kalau (kne'ñvit-aita'ti)[1] who have taken possession of the houses during the absence of the people in summer. The masks represent Big-Raven and members of his family, who constantly waged war with the kalau. However, when the masked performers descended into the house where I stopped, they were met with shouts of "Ugh! kalau have arrived!" (Ğik, ñe'nveticĭm yelxi'vi!) which was apparently meant either as a joke, or to frighten the kalau that were in the house. There are masks representing men and others representing women. The difference between them is that the former have mustaches, in a few cases also chin-beards, drawn with black paint or a piece of coal, while the latter are not painted at all. In Paren, only young men wore masks, not girls. They were dressed in the most homely manner. They had pulled the sleeves of their shaggy reindeer coats over their legs, and tied them so that the hood dangled behind like a tail; and they wore old greasy leather shirts. They rolled down into the house with great noise, missing several steps of the ladder. They examined all the nooks and corners. Then they commenced a dance, and represented various scenes of the coming winter life, — bear-hunting, sledge-riding, and racing. Plate v, Fig. 2 (see opp. p. 74), represents three masked persons pretending to warm themselves by a wood-

[1] See p. 27.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

enemies, they settled down in one place. At the same time, however, they refrained from forming ties of kinship with the Kamchadal, thus preserving their language and customs intact. Now they have become Russianized, like the Kamchadal, and in no way differ from them. "Koryaki,"[1] the name of their settlement, is the sole reminder of their origin.

At the present time the camps of the Reindeer Koryak reach as far south along the western slope of the Kamchatka Ridge as the fifty-fifth degree of north latitude:[1] and, according to Slunin, a few families will sometimes even reach Bolsheretzk.[2] The Reindeer Koryak have also spread farther northward than at the time of the intertribal wars. Then, according to tradition, the southern Chukchee camps were separated from the northern Koryak camps by a stretch of desert land, which the Chukchee would cross from time to time to attack the Koryak. Now the Chukchee and Koryak camps wander peacefully together upon the table-land of the Palpal.

I am inclined to suppose that no changes have occurred in the distribution of the Koryak in the northeastern region. The northeastern branch of the Koryak, the Kerek, have held themselves aloof from Russian influence, and until recently have been very little known.

The western boundary-line of the Koryak territory is formed, now as formerly, by the Stanovoi, or, as Maydell calls it, the Kolyma Ridge. But in winter, for purposes of squirrel-hunting, a few camps wander across the Stanovoi Ridge into the region of the Kolyma River, as far as its tributaries Omolon and Korkodon, and return in the spring. According to traditions of the Korkodon Yukaghir, the Koryak in olden times crossed the Stanovoi Ridge to wage war against them.

At the present time the Koryak territory is situated mainly in the two districts of Gishiga and Petropavlovsk. The Gishiga district has an area of 81,553 square miles, and that of Petropavlovsk 149,467 square miles. According to official data, there are in the Gishiga district 0.9 inhabitants to a square mile, and in that of Petropavlovsk 0.45 inhabitants to a square mile. The population is, of course, concentrated near the mouths of the rivers, in the river-valleys, and in places where reindeer-food is abundant. Between these inhabited places are large stretches of uninhabited desert land.

To understand Koryak culture in so far as it depends upon environment, it is necessary to give here a brief description of the nature of that region.

Orography. — The Koryak territory may be called a highland rather than a lowland country, but nowhere do the elevations reach any considerable height. They are either spurs of mountain-chains which lie outside of the Koryak country, or are small elevations forming the watersheds within the country. The Stanovoi Ridge sends a few such small spurs eastward, which

[1] See Part I, map.

[2] See Slunin, I, p. 450.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

on rocks. The lichen and moss tundras are frequently intermixed, one forming islands in the other. Wherever the tundra is hilly, or where it has slopes which serve to drain certain parts of it, phanerogamous plants appear.

However, the large tundras enumerated above do not represent a continuous plain surface. At some places they are cut up by ravines or by dales watered by rivulets, or they form a hilly surface with mounds and rocks, denuded by atmospheric influences. In this manner, plain marshy, swampy spaces, covered with stagnant water which cannot penetrate the frozen soil, alternate with more or less dry earthy or stony slopes from which all precipitation is carried off, or with dank dome-like or oblong hills standing alone in the midst of the tundra, and often covered with bushes and trees. These hills are called yedoma (едома) by the Russian settlers of northern Siberia, — a name of unknown origin.

Neither are these tundras entirely devoid of arboreal vegetation, which is found here and there, forming, as it were, oases. Some ravines and the banks of some streams have a scant growth of slender willows, thin poplars, and crooked, stunted birches; and the summits and slopes of hills are often covered with low stone-pines, which serve as the only but excellent fuel for the nomadic Koryak and for travellers who occasionally spend the night in the tundra. The hard and solid wood of the stone-pine and its creeping roots burn slowly, and produce a strong heat.

Coasts. — The coasts of the Koryak territory, particularly those of the Okhotsk Sea, have many small bays, which evidently have proved favorable to the formation of permanent Maritime settlements. With the exception of the eastern shore of Kamchatka, almost the entire coast-line is a continuous steep rocky shore (either of granite or gneiss, as for instance on the Taigonos Peninsula, or of schistose rock), with reefs and small rocky islands lying near by, upon which the Koryak of former times used to seek shelter when attacked by enemies. Only the mouths of the rivers are sandy. For this reason the shores, particularly those of the bays of the Okhotsk Sea, are very difficult of access by vessels. Besides, the water in the bays is very shallow, and the sand-bars and sand-banks at the mouths of the rivers prevent vessels from coming close to shore.

The largest bays are those of Gishiga and Penshina in the Okhotsk Sea, and Baron Korff's Bay in Bering Sea. It is curious that on Steller's map of the Okhotsk-Kamchatka region the Taigonos Peninsula is not indicated, and the two bays which are separated from each other by that peninsula are thrown together under the name of Penshina Bay.[1] Gishiga Bay extends into the continent for about 170 miles. The head of Gishiga Bay is so shallow, that steamers have to anchor from sixteen to twenty miles below the

[1] See Steller, map opp. p. 12.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

133 Gishiga Bay, or, as they are locally called, the "larger and smaller waters," alternate regularly every two weeks.

The tides move with a rapidity of from one and a half to two and a half miles per hour, reaching a height of from four to eight metres. According to Slunin's data,[1] the tides of Penshina Bay have a still greater force and height. At the mouth of the Penshina River the tide reaches a velocity of seven miles per hour, and a height of from seven to ten metres. In the village of Kamenskóye I could see the tide crashing through the ice near the shore, and driving it into the mouth of the Penshina River. Enormous blocks of ice were piling up on each other, and wearing away the steep and rocky shore upon which the village is situated. At the mouth of the Tighil River the tide sometimes rises to a height of from five to seven metres. The height of the tide evidently depends upon the degree of exposure of a certain point. Near Okhotsk, for instance, where the sea is quite open, the tide does not rise higher than from two and a half to four metres.

Owing to the rolling surface of the country and to the absence of vast plains, the lakes in that region, in spite of the abundance of tundra spaces, are exceedingly limited in number as well as in size. In this respect the Koryak region differs strikingly from the vast plain of the Kolyma tundra, which contains thousands of lakes connected with each other by small rivulets. [341] These lakes abound in fish, rendering them attractive to the settled population of the northern Yakut as well as to the nomadic Yukaghir. The rapidity of the rivers, and the small number of lakes, may offer an explanation of the absence of a settled population in the interior of the Koryak territory.

[136] Of the lakes of the Gishiga tundra of more or less considerable size, I mention here the Kharitonovskoye, Chukchee (Chukotskoye), Ankudin (Ankudinovskoye), and Paren (Parenskoye) Lakes. They are said to abound in pike and crucian-carp.[2] However, none of the inhabitants of that region ever think of catching them. Some small lakes in which rivers take their rise are situated in the mountain-valleys. The largest lakes in northern Kamchatka are Lake Pallan, from which Pallan River rises, and Great Lake, in the Parapol tundra, forming the source of a tributary of the Talovka River.

132 CLIMATE. — In the entire vast country of the Koryak, meteorological observations, so far, are carried on in one place only, the Gishiginsk settlement (and this regularly, only since 1901), it being a second-class meteorological branch station of the principal physical observatory of St. Petersburg. However, from the fragmentary observations of travellers, among them the observations of the author during his travels over the country, the conclusion may be drawn that the climate of the interior is somewhat more severe than it is on the strip of land near the shore where Gishiginsk is situated, and

[1] Slunin, I, p. 147.

[2] See Slunin, I, p. 560.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

not know the names of the clans. On a part of the Reindeer Koryak, as we shall see later on, no tribute has been levied as yet, and they have not been given any clan-name.

The number of Koryak, Reindeer as well as Maritime, may be gathered from old official data, from those of the 1897 census, and from data collected by Mr. Bogoras and myself. The old official data — reprinted from year to year in the government reports, almost without change — relate to those groups only which were assessed for tribute, and the numbers there given are less than the actual numbers.

The statistics of the census of 1897 are more reliable.[1] This census was supposed to be taken on the same day over the entire empire; but in the sparsely settled districts of Siberia the enumerators spent several weeks covering each territory. Some of the remote places — for instance, the northern part of the Palpal, or the centre of the Parapol Dol — were never visited by enumerators, but they obtained their information second-hand. Nevertheless, the data of the census of 1897 are very nearly correct. The census bulletins of 1897 relating to northern Siberia have been worked up at the Central Statistical Bureau of the Ministry of the Interior in St. Petersburg by S. K. Patkanov, the first editor of that Bureau; but the results have not been published as yet. Mr. Patkanov,[2] however, has published a brief summary, based on the census, of the statistical and geographical data of the palæasiatic tribes, among which are the Koryak. I shall quote further from these data under the name of Patkanov. Mr. Patkanov also had the kindness, at my request, to send me from his material more detailed statistical data on the Koryak, of which also I shall make use.

The data collected by Mr. Bogoras and myself refer merely to those places which we visited personally, and will serve in verifying statistics relating to certain groups only.

We must distinguish the following groups of Reindeer Koryak.

Gishiga District. — 1. The Koryak of the Taigonos Peninsula (Taigono'talu, i. e., "the people of Taigonos"). They spend the winter seasons along the valleys of the rivers Topolovka (Maka'la'nu-ve'yem[3]), Kilimadja (Kili'maćwon-ve'yem), Matuga (Ma'tukan-ve'yem), Chaibuga (Poye'm-ya'n-ve'yem), and Avekova (ıļa'taña-ve'yem[4]). Three or four families only roam in winter along the valley of the Gishiga River (Wui'vo-ve'yem[5]). In summer they ascend the mountains where these rivers have their sources. For the purpose

[1] This census was the first general enumeration of the people of the Russian Empire, not for purposes of taxation, but for statistical purposes only.

[2] See Part I, list of authorities quoted, p. 10.

[3] "River of the poplar people," from ma'kan ("poplar"); the Russian word "topol" (тополь) also means "poplar." The banks of this river abound in poplar-groves.

[4] ıļa'taña means "eye-woman."

[5] Wu'ivo formerly meant a fortified settlement, later on it was applied to Russian fortresses and also to Russian houses. Wu'ivon is now the Koryak name of the town of Gishigisk.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

of fishing, and hunting sea-mammals, a few families only, or members of families, remain during summer, without reindeer, at the mouths of these rivers. Officially these Koryak are called the "Taigonos Clan" (Тайгоносскій родъ).

According to old official statistics (a census taken in 1882 by the chief of the district), there were in this clan sixty-nine families (121 men and 130 women, making a total of 251 persons);[1] according to Patkanov (1897), the number of Taigonos Koryak was 381 persons (202 men, 179 women); while according to my own enumeration (1901), there were seventy-three families (168 men, 150 women, or 318 persons in all). The difference between Patkanov's figures and mine may be accounted for by the fact that, according to information gathered by myself, 97 of the Taigonos clan died of measles in 1900. Adding 97 to 318 would give 415; but at the time of my enumeration about 20 persons from other clans were included. The remaining difference may be ascribed to the natural increase from 1897 to 1900.

2. The three "clans," called by the Administration the First, Second, and Third Gishiga Clans (Первый, Второй, и Третій Гижигинскій родъ). Although they wander in different places, they keep within the limits of a certain area; namely, north of Gishiga and Penshina Bays, between the Penshina and Varkhalam Rivers, and partly on the Parapol tundra to the south of Penshina River. The families of these clans often intermingle; but, as a rule, the First Gishiga Clan wanders principally between the Varkhalam and Paren Rivers and their valleys; the Second, along the Tilqai and Mikina Rivers; and the Third, along the Oklan, a tributary of the Penshina River, and the tundra between the Penshina River and the village of Pustoretsk (Ewle'wun). During the winter some families of the First Gishiga Clan wander with the Tungus up the Varkhalam, Gishiga, and Paren Rivers, across the Stanovoi Ridge, and go as far as the Omolon and Korkodon, tributaries of the Kolyma River.

According to old official statistics, these clans consisted of 423 persons (152 of the First Clan, 167 of the Second, and 104 of the Third). Patkanov's figures show 531 persons (280 men and 251 women).[2] I succeeded in 1901 in enumerating the group of the Second Gishiga Clan only, which roamed along the Tilqai River, consisting of twelve families (or 63 persons) living in five tents. In these five tents 11 persons died of measles in 1900.

3. The Opuka Clan (Опукскій родъ), wandering in the northeastern part of the district, in the northern part of the Parapol tundra, and partly on the Palpal Ridge. According to the old figures there were 206 of them, while according to Patkanov there were 431 persons;[3] but it seems to me that this

[1] According to the census of 1850, the Taigonos clan consisted of 235 persons (104 men, 131 women).

[2] According to Mr. Patkanov's written information, there were in the First Gishiga Clan 115 persons (70 men, 45 women); in the Second, 279 persons (140 men, 139 women); in the Third, 137 persons (70 men, 67 women); but in Mr. Patkanov's published work (see p. 20) the total number for the three Gishiga Clans shows 590 persons.

[3] See Patkanov, p. 20. In his written information Mr. Patkanov gives the total number of this clan as 396 persons (222 men, 174 women).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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figure is below their actual number. On the Palpal Ridge the Reindeer Koryak move from place to place together with the Chukchee, and many of them do not pay any tribute.

4. The group of the Gishiga district, wandering chiefly upon the Parapol Dol (Парапольскій Долъ), between the rivers Talovka, Lesna, and Vivnik. This group is not recognized at all in the old official reports. According to information gathered by me at second-hand, there are over sixty families in it. Patkanov says (p. 20) that, with reference to 566 Reindeer Koryak of the Gishiga district, there is no indication in the census as to the clan to which they belong; but he does not say in what locality these 566 persons are entered. It is likely that these may be the Koryak of the group here mentioned.[1]

In this connection it should be mentioned, that, according to data gathered by me from the Gishiga archives, there was up to 1850 a Vetvei-Alutor clan of Reindeer Koryak assessed with fur-tribute (yasak); but since that year no tribute has been returned from them. In 1859, at the time of the tenth census "revision" (ревизская сказка), the Russian census taken for fiscal purposes, for purposes of assessment), no trace of this clan could be found, and at present it is not mentioned anywhere.[2] In the archives of 1873 I again came across an inquiry, by the provincial Administration, about this clan of the Reindeer Koryak. In reply to this inquiry, the chief of the Gishiga district reported that the Koryak of this clan had gone to the Reindeer Koryak, near Tighil, of the Petropavlovsk district. The chief of the Petropavlovsk district, in his turn, reported that the clan in question had moved back to the Gishiga district. Since then no mention of this clan has been made in the archives.

Besides the Reindeer Koryak proper of the Gishiga district, enumerated in the above four divisions, there are small detachments of Koryak, who, though wandering with reindeer, do not constitute independent reindeer groups. The families of these detachments are connected by family ties with the inhabitants of one or another of the villages of the Maritime Koryak near which they wander and with which they form an administrative unit. Frequently one part of the family lives in the settlement, while another part wanders with the herd; or a family wandering with reindeer will have in its herd reindeer belonging to relatives living permanently in a settlement. We find this class of Reindeer people in northern Kamchatka and along the shores of Bering Sea. Mr. Patkanov informs me, however, that, according to the census of 1897, 31 Reindeer people (16 men, 15 women) who wander in the valley

[1] According to written statements of Mr. Patkanov, the total number of Reindeer Koryak of the Gishiga district which do not belong to any officially recognized clan is 590 persons (324 men, 266 women). They wander in different localities of the northeastern part of the district.

[2] Mr. Patkanov mentions in his written information a Vetvei clan (Ветвейскій родъ) consisting of 21 persons (8 men, 13 women), but its wandering-place is designated as unknown.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

of Avekova River belong to the Maritime Koryak of the Second Paren clan, and 14 Reindeer people (9 men, 5 women) of Parapol Dol are of the First Kamenski clan. I myself have not heard that the Paren people have relatives among the Reindeer Koryak; but I know three Koryak in the Kamenskoye settlement, who, being traders, have purchased reindeer. However, they themselves do not take them out to pasture, but leave them in the care of permanent Reindeer Koryak.

The total number of Reindeer Koryak of the Gishiga district, united by ties of kinship with the villages of the Maritime Koryak, or originating from them, and considered as belonging to those settlements, consists, according to Patkanov's information, of 461 persons (236 men, 225 women). Detailed numbers of the groups of these Reindeer Koryak will be given in enumerating the villages and clans of the Maritime Koryak of the Gishiga district.

Thus we see that the data relating to the numbers of the Reindeer Koryak of the Gishiga district are both incomplete and contradictory; but it may be said in general that 2389,[1] the total figure of Patkanov for the number of the Reindeer Koryak in the Gishiga district, is approximately correct.

Petropavlovsk District. — The Reindeer Koryak of the Petropavlovsk district wander over the mountains, from the boundaries of the district, almost to the 55th degree north latitude. They may be divided into two groups.

1. The first group, consisting, according to official statistics, of two clans: the First Nomadic Clan (Первый кочевой родъ) of 272 persons; the Second Nomadic Clan (Второй кочевой родъ) of 284 persons. This makes a total of 556 persons. According to Patkanov, the first clan consists of 444 persons, and the second of 312 persons, or 756 persons all together.

2. The second group, to which belong 528 Reindeer Koryak enumerated in the census of 1897. These include, according to Patkanov,[2] Reindeer people belonging to the settlements of the Maritime Koryak, and Reindeer Koryak proper who moved thither from the Gishiga district. No detailed information as to the respective numbers of each separate group is given, but it is pointed out that the latter are the more numerous.

In all probability, the Reindeer Koryak proper, or a part of them, who had wandered thither from the Gishiga district, constitute the clan of the Gishiga district, which, as we saw, seems to have disappeared in 1850. As to the Reindeer Koryak of the Petropavlovsk district classed by the Administration as belonging to the settlements of the Maritime Koryak, we find, according to Mr. Bogoras, that there are 61 nomad Koryak belonging to the Lesnovskoye settlement. The total number of Reindeer Koryak in the Petropavlovsk district is, according to the last census, 1284 persons.[3]

[1] See Patkanov, p. 17. [2] See Patkanov, p. 20. [3] See Patkanov, p. 18.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

184 162 361 *Anadyr and Okhotsk Districts.* — According to the last census, there were found in the Anadyr district five tents of Reindeer Koryak, or 75 persons (33 men, 42 women), wandering, together with the Chukchee, in the southern part of the Anadyr district, on the northern slope of the Palpal Ridge. In the Okhotsk district 13 persons were found, apparently a camp of Koryak wandering together with the Tungus.

162 177 191 SETTLEMENTS OF THE MARITIME KORYAK. *Okhotsk District.* — In the Okhotsk district, Maritime Koryak are found in two settlements only, — in the villages of Yamsk and Tumansk. They are Christians, and have become Russianized. They have forgotten the Koryak language, and speak Russian as well as Tungus. Physically they represent a blood mixture of Russians, Tungus, and Yakut. According to official data there are 205 Koryak in the village of Yamsk, and 26 Koryak in the village of Tumansk, or 66 per cent of the total number of inhabitants of those two villages. All together, there are 231 Maritime Koryak in the Okhotsk district.

162 177 *Gishiga District.* — The settlements of the Maritime Koryak of the Gishiga district are situated along the shores of the Okhotsk and Bering Seas. I begin with the villages on the Okhotsk Sea.

197 184 361 1. The settlement Nayakhan (Koryak E'ĝıval, "West") is at the mouth of the Nayakhan River, in Gishiga Bay. Officially the clan is called the "Germanda Clan" (Германдейский родъ), from the Germanda River (Koryak Lıgı'čmana[1]), on the banks of which the Koryak used to live. These Koryak, like those of the Okhotsk district, have become Russianized. They are of the Orthodox faith, and some of them are related to Russians. Although the Koryak language is still in use, it is spoken imperfectly, and not by all. Like the Koryak of the Okhotsk district, they have formed a peculiar dialect of the Russian language. They also speak the Tungus language, as they often come in contact with the Tungus, who in summer come to the Nayakhan settlement to attend the fair. The Nayakhan Koryak, like those of the Okhotsk district, live in log-cabins built after the Russian fashion. Their summer settlement is at the very mouth of the river; in winter they locate about four miles up the river.

The statistics of 1850 show that in the Germanda Clan there were twenty families, or 125 persons (65 men, 60 women); according to Patkanov (1897), there were only 42 persons (27 men, 15 women); while my figures (1901) show that there were eight families, or 35 persons (21 men, 14 women). Apparently the clan is becoming extinct. Nayakhan is at present the only Koryak settlement in Gishiga Bay.[2]

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[1] From Lı'ĝın, "stone-birch." Birch-trees, apparently, are found along the banks of this river.

[2] Until recently there was another small settlement of Maritime Koryak near the mouth of the Avekova River, but no permanent houses are to be found there any longer. In summer some families of Reindeer Koryak and Tungus fish there. In the town of Gishiginsk proper there were, according to the 1897 census, 17 Koryak.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY 4

2–4. The first Koryak settlements on the western shore of Penshina Bay are found on Cape Itkana, where there are three settlements, — Little Itkana (Neni'yigičun), Middle Itkana (Osgi'nčo), and Big Itkana (ıtkanu). Little Itkana is situated thirteen miles and a half from Middle Itkana, and the latter thirty miles from Big Itkana. I mention these settlements together, as they constitute officially the single "Itkana Clan" (Итканскій родъ). Besides, families often move from one settlement to another. During my winter sojourn there, all the inhabitants of Middle Itkana moved over to their relatives in Big Itkana. Three families who lived permanently in Middle Itkana were afraid, after the epidemic of measles in 1900, to stay at the settlement in such small numbers.

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According to statistics of 1886, the three settlements consisted of eighteen families, or 157 persons (63 men, 94 women); according to Patkanov (1897), there were 155 persons (65 men, 90 women); while, according to my own figures (1901), there were fifteen families, or 117 persons (59 men, 58 women). Besides these 117 Itkana people, there lived among them, in the winter of 1901, 11 Koryak from Paren. In 1900 they lost 32 persons (7 men, 25 women) from measles. Of the above total figure of 1901, 93 persons lived in Big Itkana, and 35 in Little Itkana. If the enumeration of 1886 and of the census are correct, then the people of Itkana are decreasing in number but I should state here that the Itkana people, from their size, constitution, and appearance, gave me the impression of being physically the best representatives among the Koryak that I saw.

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5–8. Four settlements — Paren (Po'ittn), Kuel, Khaimchiki, and Tılgovo — form one group of Maritime Koryak, known under the name of "Paren people" (Парентцы). Officially they form at present three clans, — First, Second, and Third Paren Clans (Первый, Второй, и Третій Парентскій родъ). In the 1897 census they were divided into two clans, — First and Second;[1] but in 1900 I found among them three elders (two in Kuel and one in Paren) who collected tribute.

Of the above four settlements, Paren and Tılqovo are winter settlements; Khaimchiki, a summer settlement; and Kuel, a permanent village.

Paren (Po'ittn), the larger winter settlement, is situated on the bank of the Paren River (Po'itu-ve'yem), about thirteen miles from its mouth. In summer most of the inhabitants live near the mouth of the river, in the summer settlement Khaimchiki; but a part of them stay in Kuel.

Kuel, near the mouth of a small river of the same name, is situated on the seashore, about ten miles north of Paren.

Tılqovo had in 1900–01 one house, where a family from Kuel lived during the winter. Some winters there are two houses here. It is on the Tılqai River, a little over fourteen miles from the sea.

[1] According to Patkanov's written information.

Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

According to official statistics (1850), there were fifty-four families, or 300 persons (156 men, 144 women), in the Paren clans. Patkanov's enumeration (1897) is 247 persons (110 men, 137 women);[1] and, according to my own census (1901), 199 persons lived in their own settlements, 11 lived with the Itkana people, and they lost 24 in the measles epidemic of 1900. From these data we may draw the conclusion that the Paren people are also decreasing in number.

9–16. The so-called "Kamenski people" (Каменцы) live in the following settlements: Mikino (Me's-ken), Shestakovo (Le'ñleñčan), Yagach, Levati, Yarnochek, Kamenskoye (Va'ikenan), Talovka (Xes-xe'n), and Ma'meč (Russian Мамечи). They are divided officially into three clans, — First, Second, and Third Kamenskoye Clans (Первый, Второй и Третій Каменскій родъ). The Third Kamenskoye Clan is in some official documents called the "Yagach Clan" (Ягачинскій родъ), and is so registered in the census of 1897. Outside of the settlements enumerated above, three families of Kamentsi live in the Rekinniki settlement.

According to official data of 1850, the Kamentsi numbered 437 persons (242 men, 195 women), or sixty-seven families; the census of 1897 gives 431 persons (202 men, 229 women); and from my own data (1901) there were 317 persons (153 men, 164 women). According to information gathered by myself, 65 persons died of measles in 1900.

All these settlements are situated on the seashore. Shestakovo, Kamenskoye, and Talovka are at the mouths of the rivers Shestakovka (Egač), Penshina (Ma'gitkin-ve'yem), and Talovka (Xes-xe-ve'yem). All these settlements of the Kamenski people are permanent; that is, they live there summer and winter.

Migration from one settlement to another occurs quite frequently, on account of change of season, requirements of the hunt, or for family reasons, so that the population of the settlements is changeable. Moreover, some families of the Kamentsi have, during the summer hunting-season, summer underground houses on the seashore, outside of their permanent dwelling-places; but they have no particular names. The Kamenskoye settlement is always the most populous. To give an idea of the relative number of inhabitants in the settlements of the Kamentsi, I will give the number of people in each at the time of my census-taking.

Mikino had 28 inhabitants; Shestakovo, 18; Yagach,[2] 21; Yarnochek, 22; Levati, 24; Kamenskoye, 162; Talovka, 42; Ma'meč, 25; Rekinniki, 15.[3]

[1] Not including the 31 nomadic people (see p. 434).

[2] The village Yagach (Koryak Ega'č) is also the name of the river on which Shestakovo lies. The route between Shestakovo and Kamenskoye, leading over the Kamenski Ridge, turns away from the seashore. The villages Yagach, Yarnochek, and Levati are situated on the bold rocky shore between the mouths of Shestakovka (Ega'č) and Penshina Rivers, and therefore are not visited by travellers.

[3] See Fig. 251.

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All the Kamentsi are Pagans. In the Kamenskoye settlement there are two persons who are nominally considered Christians, and in Ma'meč and Rekinniki there are three Christian families.

The official clans are distributed as follows: —

The First Kamenskoye Clan (191 persons, census of 1897; and 139 persons of my census) live in the settlements Kamenskoye, Talovka, Ma'meč, and Rekinniki. The Second Kamenskoye Clan (81 persons, census of 1897; and 69 persons of my census) live in the settlements Kamenskoye and Talovka.

The Third Kamenskoye or Egač Clan (154 persons, census of 1897; and 109 persons of my census) live in the settlements Kamenskoye, Levatı, Yarnochek, Egač, Shestakovo, and Mikino.

The rest of the clans in the Gishiga district, on Penshina Bay, are —

17, 18. The inhabitants of the villages of Pustoretsk (Ewle'wun) and Rekinniki (Rekinnok), with the exception of 15 Kamentsi living at Rekinniki, as pointed out above, constitute officially the Pustoretsk clan (Пусторетскій родъ). According to the report of the chief of the Gishiga district of 1867,[1] there were 110 persons (62 men, 48 women) in this clan. According to the census of 1897,[2] the clan of Pustoretsk consisted of 99 sedentary persons (50 men, 49 women) living in the villages of Rekinniki and Pustoretsk, and of 63 persons (29 men, 34 women) wandering with reindeer over the tundra in the vicinity of the villages here named. The enumeration of Bogoras (1901) shows for the village of Rekinniki 87 inhabitants (including 15 persons belonging to the Kamentsi), for the village of Pustoretsk 54 persons, and 25 Reindeer people belonging to the village of Rekinniki. The majority of Koryak of this clan have embraced Christianity.

19. Podkaguirnoye (Pitka'hen) village, whose inhabitants constitute officially a separate Podkaguir clan (Подкагирскій родъ), numbered, according to the report of 1867 before mentioned, 65 persons (35 men, 30 women); the census of 1897 shows 51 persons (28 men, 23 women), 34 of whom live in the village, and 17 wander with reindeer. According to Mr. Bogoras (1901), there were only 25 persons in the village. Apparently this clan is on the decline. Unfortunately I have no information as to the number of people who died during the epidemic of measles in 1900.

In enumerating the settlements of Maritime Koryak of the Gishiga district along the shores of Bering Sea, I shall start from the most northern settlement of the Kerek, and proceed southward.

The official border-line between the Gishiga and Anadyr districts passes through the Kerek territory. Before the visit of the Jesup Expedition, not a

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[1] In the year 1867 the Administration of the Koryak of the clans Pustoretsk, Podkaguirsk, and of the villages of the Alutor Koryak, was transferred from the chief of the Petropavlovsk district to that of the Gishiga district. Therefore I could not find in the archives of Gishiga earlier data concerning these clans.

[2] Putkanov's written information.

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single white person had traversed the entire Kerek territory. From the south the Russians communicated with the Kerek of the villages Kavačat and Ilpi.

Ankudinov, the assistant of the chief of the Anadyr district, was the first one to reach (1897) the first Kerek settlements in the north, going from the mouth of the Anadyr River; but Mr. Bogoras was the first (1901) to pass with dog-sledges along the seashore, and visit all the Kerek settlements.

A part of the southern Kerek have been assessed for tribute only recently, but official data concerning them are very much confused. The same may be said with reference to the settlements and numbers of the Opuka and Poqa'č Koryak, the nearest neighbors of the Kerek. I shall therefore at first proceed with the data relating to the settlements of the Kerek as well as to those of the Opuka, Poqač, and Qa'yılın Koryak, from north to south, according to the data collected by Mr. Bogoras.

Kerek Villages. 20–32. Hačhatahın and Ke'ñiun have one house each with 25 inhabitants. Vatı'rkan has three underground houses with about 50 persons. The settlements Annon, Malan, Yagnon, and Ukılan, have one house each with 25 inhabitants. Ilpi (on the mouth of the river of the same name) has three houses with 50 persons approximately. The settlements Mečivnen, Tapan, Vaimentahın, and Tapatahın have one house each, containing about 25 persons. Kavačat has 21 inhabitants. According to these data, the total number of Kerek is 371 persons.

The settlements of the Opuka and Poqač Maritime Koryak, according to Mr. Bogoras, are the following.

33, 34. The Opuka Koryak live in two villages on the Opuka River, — Čımi'tqa with five underground houses; and Opuka, near the mouth of the river, with four houses. The inhabitants number about 90.

35. The Poqa'č Koryak live along the Poqač River. Their underground houses, nine in number, are scattered along the river, and their population is about 90.

36. Khailino (Russian Хайлино, Koryak Qa'yılın) is situated on the upper course of the Vivnık River. According to the data of Mr. Bogoras (1901), there were in Khailino seven underground houses; but he counted the inhabitants of five of them only, in which he found 67 persons. From the statistical report for 1898 of the governor of the Maritime Province we also see that the Khailino settlement had seven underground houses with 93 inhabitants. Thus the figure of 1898 may agree with that of Mr. Bogoras.

The number of the Kerek, together with the number of the Opuka, Poqa'č, and Khailino Koryak, shows, according to the enumeration of Mr. Bogoras,[1] a total of 644 persons. I take this total in order to be able to compare the data of Mr. Bogoras with those of the census of 1897.

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[1] For the village of Qa'yılın only, I take the figure 93 of the report of the governor.

1: Jochelson E-5 (1900-01) 1908 RY 4 Koryak RY4

Under the name of "Kerek" are quoted in the census of 1897 only the inhabitants of the five northern Kerek villages, apparently numbered by Ankudinov, mentioned above. There were twenty-four families, or 102 persons (52 men, 50 women).[1] They are placed in the territory of the Anadyr district. The inhabitants of the Kerek village Ilpi (Russian Khatyrka, Хатырка)[2] are counted as belonging to the Khatyrka clan of Koryak, and the inhabitants of the Kerek village Kavačat on Cape Anannon as belonging to the Kovacha Clan of Koryak. All other Kerek villages visited by Mr. Bogoras were not enumerated by the census of 1897.

Thus we have in the northeastern part of the Gishiga district, according to the census of 1897, three "clans" of Maritime Koryak, in which, as we have seen, was included also a part of the Kerek. These three clans are[3] —

The Khatyrka Clan (Хатырский родъ), showing 66 persons (35 men, 31 women) living in the villages of Khatyrk (Ilpi) and Kovacha (Ковача, evidently the Kerek Kavačat) on the river Opuka,[4] — 44 persons in the former village, and 22 in the latter.

The Kovacha Clan (Ковачинский родъ), showing 104 persons (54 men, 50 women) living in the villages of Kovacha[4] (apparently the Kerek Kava'čat) and Khatyrka (Ilpi), — 91 persons in the former village, and 13 in the latter.

The Pokhacha Clan (Похачинский родъ), showing 178 persons (90 men, 88 women), — living in the villages of Pokhacha (evidently Paqač of the Koryak) on the river Pokhacha (Poqač), 71 persons; of Pokhacha[5] on the river Opuka, 47 persons; of Khailino (Qa'yılın), 60 persons. Thus, according to the census of 1897, the total number of inhabitants of the five northern Kerek villages — of the villages of Ilpi (Khatyrka) and Kava'čat (which are placed by Mr. Bogoras also among the Kerek settlements), and of the Opuka, Paqač, and Qa'yılın Koryak — is 450 persons. If we add to this figure the number of inhabitants of the Kerek settlements (evidently the settlements Yagnon, Ukılan, Mečivnen, Tapan, Vaimentahın, and Tapatahın), not numbered by the census of 1897, but visited by Mr. Bogoras, namely 150 persons, we receive the total of 600 persons, which total is lower than the figure 644 of the Bogoras census mentioned above. In view of the fact that the census of 1897 was made before the last epidemic of measles (1900) ravaged the country, we way draw the conclusion that the official data concerning the Kerek and the Koryak of Opuka, Poqač, and Qa'yılın, are incomplete. Besides, the official designation of the settlements is confused.

The so-called Alutor Koryak (in Russian Olutortsi, Олюторцы) inhabit the

[1] See Patkanov, p. 18. [2] For the name "Khatyrka" see Part I, explanatory note to the map.

[3] According to written information of Mr. Patkanov.

[4] According to Mr. Bogoras, the Kerek village Kavačat does not lie on the Opuka River (see map, Part I). In the census of 1897 two villages named Kovacha are enumerated.

[5] According to Mr. Bogoras, there is no such village on the Opuka River. The Opuka village at the mouth of the river is evidently the one meant. It may also be noted here that the village Čimi'tqa, on the Opuka River, indicated by Mr. Bogoras, is not mentioned in the census of 1897.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

361 villages (37–42) of Alut (Russian Olutorsk, Олюторскъ), Ilir (Russian Kultusno 162 or Kultusnoye, Култусное), Tilitran (Russian Tilechiki, Тилечики), Vetvey (Ветвей), Vivnik (Вывунки), Kičhin (Russian Kichiga, Кичига), and Timlati (Тымлаты). To the group of Alutor Koryak belong also a certain number of people who wander with reindeer.

The data on the Alutor Koryak at my disposal belong to two lines of information. The census of 1897 enumerates them by clans, according to written information of Mr. Patkanov, and Mr. Bogoras by villages.

According to the census of 1897, we have the following clans: —

Alutor Clan (Олюторскій родъ), which includes 117 sedentary persons (61 men, 56 women) and 81 nomads (43 men, 38 women), a total of 198 persons. Of the sedentary people, 101 (52 men, 49 women) lived in the Alut village, and 16 (9 men, 7 women) in the Kičhin village.

Kultusno Clan (Култусный родъ), which consists of 202 sedentary persons (96 men, 106 women) and 149 nomads (73 men, 76 women), a total of 351 persons. The sedentary people lived in the villages of Vivnik and Tilitran. No separate numbers are given.

Tilitran or Tilechinski Clan (Тилечинскій родъ), which comprises 84 sedentary persons (46 men, 38 women) and 8 nomads (3 men, 5 women), a total of 92 persons. Of the sedentary people, 61 (31 men, 30 women) lived in the Tilitran village, and 23 (15 men, 8 women) in Vivnik.

Vivnik Clan (Вывунскій родъ), consisting of 96 sedentary people (54 men, 42 women) and 14 nomads (10 men, 4 women), a total of 110 persons. Of the sedentary people, 79 (44 men, 35 women) lived in Vivnik village, and 17 (10 men, 7 women) in the Kičhin village.

Kičhin Clan (Кичигинскій родъ), which consists of 95 sedentary persons (56 men, 39 women) and 63 nomads (34 men, 29 women), a total of 158 persons. Of the sedentary people, 86 (50 men, 36 women) lived in Kičhin, and 9 (6 men, 3 women) in Tilitran.

The whole number of the five clans of the Alutor Koryak, according to the census of 1897, shows 909 persons (476 men, 433 women).

In the manuscript notes of Mr. Patkanov the villages of Vetvey and Timlati are not mentioned at all.

The census of Mr. Bogoras, of the Alutor Koryak, was made by villages. For purposes of comparison I will quote also available older official data.

37. The village Alut, according to the census of 1859, had 147 inhabitants (79 men, 68 women); according to the report of the governor (1898), 101 persons (52 men, 49 women), with eleven underground houses. The data of Mr. Bogoras, however (1901), show only 80 persons with seven underground houses. This decrease is apparently to be ascribed to mortality 197] from disease. The inhabitants of Alut have recently been converted to the Greek Orthodox faith.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

38. Kultusnoye (ɪl̨ir), by the census of 1859, had 222 persons (119 men, 103 women). According to the report of the governor of the Maritime Province (1898), there were twelve underground houses with 144 inhabitants (66 men, 78 women). In the data of Mr. Bogoras (1901), only eleven underground houses are indicated, and three camps, or 25 nomads, belonging to the ɪl̨ir village.

39. Tɪl̨ɪran or Tilechiki had 57 inhabitants (30 men, 27 women) according to the data of 1859, 98 (51 men, 47 women) according to the report of the governor of 1898, and only 42 persons according to Mr. Bogoras (1901).

40. Vetvey had 20 inhabitants (11 men, 9 women) according to the data of 1859, 10 (6 men, 4 women) according to those of 1898. In the data of Mr. Bogoras (1901) only three underground houses are indicated.

41. Vivnik had 88 inhabitants (53 men, 35 women) according to the data of 1859, 102 (59 men, 43 women) according to the report of the governor (1898), with eight underground houses, while according to Mr. Bogoras (1901), there were only four underground houses with one camp of nomadic people belonging to this village.

42. Kičhm consisted, according to the data of 1859, of 145 persons (81 men, 64 women); according to the report of the governor of the Maritime Province (1898), of 170 persons (95 men, 75 women) with fifteen underground houses; and, according to Mr. Bogoras (1901), of 113 sedentary persons with 12 camps or 120 persons of nomadic people belonging to the village.

43. Tɪmɪatɪ is not mentioned in the census of 1859. According to the governor's report (1898), this village had 48 persons, while Mr. Bogoras found seven underground houses there, but he does not indicate the number of people.

In comparing the different data concerning the Alutor Koryak, we may draw the conclusion that the data of Mr. Bogoras are incomplete, and therefore we cannot say in how far the number of the Alutor Koryak has diminished since the census of 1897 and older data.

Petropavlovsk District. — The Maritime Koryak of this district are Russianized, like the Kamchadal. The official reports do not divide them now into clans, as they do arbitrarily with the Koryak of other districts. Even the groups of Reindeer Koryak of the Petropavlovsk district are at present often designated in official reports as "nomadic communities" (кочевое общество), and not as clans (родъ). The census of 1897 indicates every settlement of the Maritime Koryak of the Petropavlovsk district as a "village community" (сельское общество) by itself, in the Russian sense of this word. Thus, concerning the sedentary Koryak of the Petropavlovsk district, we have to do only with an enumeration of villages, and not of clans. The villages Nos. 44–49 are on Bering Sea, and Nos. 50–54 on the Sea of Okhotsk.

44. Karagha (Koryak Qare'ɲin). According to the statistical report of the governor of the Maritime province (1898), this village had 168 inhabitants

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(87 men, 81 women) with twenty houses. Patkanov (census of 1897) informs me that there are only 103 persons (56 men, 47 women). It is difficult to explain the difference between these figures.

45. Dranka. Here are found, according to Patkanov (census of 1897), 82 persons (36 men, 46 women); the governor's report (1898) gives 86 persons (38 men, 48 women) with thirteen houses.

46. Ivashka. Here, according to both sources named, were 37 persons (19 men, 18 women) with six houses.

47. Khalula or Khalulinskoye. Here, according to both sources, were 21 persons (11 men, 10 women) with three houses.

48. Uka. According to both sources, 10 persons (5 men, 5 women) with three houses were found here.

49. Osernoye or Oserna. According to the census of 1897, 46 persons (25 men, 21 women) lived here, while the governor's report gives 43 inhabitants (23 men, 20 women) living in six houses.

Mr. Bogoras does not furnish any information with reference to the above six villages. The inhabitants of the villages 44–49 are also known under the name of "Uka people" or Ukintsi (Укинцы).

50. Voyampolka. According to the census of 1897 and the governor's report of 1898, there were 127 inhabitants (63 men, 64 women) with seventeen houses, while according to Mr. Bogoras (1901) there were only 93 persons (50 men, 43 women).

51. Kakhtana. Here were found, according to the census of 1897 and the governor's figures of 1898, 235 inhabitants (115 men, 120 women); but Mr. Bogoras found only 163 persons (84 men, 79 women). During the epidemic of measles in 1900, they lost, according to Mr. Bogoras, 36 persons.

52. Pallan. This settlement had, according to the census of 1897, 203 persons (100 men, 103 women); the governor's report of 1898 gives 226 inhabitants (112 men, 114 women); while Mr. Bogoras (1901) found here only 132 Koryak (63 men, 69 women) and 20 Russians. In 1900, 35 persons died here of measles.

53. Kinkil. According to both the census of 1897 and the governor's report for 1898, 133 persons (67 men, 66 women) were found here; but Mr. Bogoras found only 89 (50 men, 39 women). In 1900, 42 persons died here of measles.

54. Lesna or Lesnovskoye. By both the census of 1897 and the governor's report (1898) there were 180 inhabitants here (86 men, 94 women) with nineteen houses; but Mr. Bogoras (1901) found only 146 persons (71 men, 75 women). In this settlement 70 persons died of measles in 1900.

The inhabitants of the last five villages are known under the name of the "Pallan people" or Pallantsi (Палланцы). Their total number, according to the census of 1897, shows 878 persons, while Mr. Bogoras (1901) found only

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

621, but he gives the number of persons who died of measles in 1900 as 183. If we add this figure to the 621 living persons, we find a total of 804, which is less than the figure of the census of 1897. Evidently the Pallantsi are decreasing in numbers. According to Mr. Bogoras, 61 nomadic people (31 men, 30 women) belong to the community of Lesna village, and I cannot say whether this group of nomads is included in the number of Reindeer people of the Petropavlovsk district of the census of 1897 given above.

ESTIMATE OF THE NUMBER OF KORYAK. — It is difficult to give the exact number of Koryak at present, on the basis of the above figures, which are taken from various sources. The figures from the last census, however, which follow below, are approximately correct. If a part of the Kerek, and small groups of Reindeer Koryak, not assessed for payment of tribute, are not included in the census figures, this deficiency, no doubt, will be more than covered by the numbers that died in the epidemic of 1900, since the mortality at that time in settlements and camps was from ten to thirty-three per cent. Thus the data of the census, even taking into consideration the increase of population in the last seven years, will be somewhat higher than the actual number of members of the Koryak tribe. We have compiled the following table on the basis of the census figures.

DISTRICTS.	REINDEER KORYAK.			MARITIME KORYAK.			GRAND TOTAL.
	Men.	Women.	Total.	Men.	Women.	Total.	
Gishiga	1289	1100	2389	1000	1045	2045	4434
Petropavlovsk . . .	642	642	1284	687	704	1391	2675
Okhotsk	—	—	—	126	118	244	244
Anadyr	33	42	75	52	50	102	177[1]
Total.	1964	1784	3748	1865	1917	3782	7530

The greatest number of Koryak, 59 per cent, falls to the Gishiga district. The total numbers of Reindeer and Maritime Koryak are about equal, — 3748 and 3782. The number of women is less among the Reindeer Koryak than it is among the Maritime division. The number of women among the former is less than that of the men, — 90.8 women to 100 men. The number of women among the latter exceeds that of the men, — 102.6 women to 100 men. The difference in the number of women in these two groups may be

[1] I do not include here the 13 Reindeer Koryak scattered over the Okhotsk district, since I believe that this group is either a part of the Gishiga Reindeer Koryak, or that they are the group of Reindeer Koryak who have been assimilated by the Tungus, and are considered officially as belonging to the Koryak of the Yamsk settlement. On the Korkodon River I once met with a Koryak family from the Okhotsk district who could not speak the Koryak language, but who spoke the Tungus, as well as the Russian language.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

343 Fig. 1), three stakes are driven at each corner of an elongated rectangle. These stakes meet at the top, thus forming tripods. Two long cross-beams, the long sides of the platform, are placed on top of these tripods, and are supported in two or three places by additional posts. Across these long beams, and tied to them with thongs, four or five cross-pieces are laid at equal distances from one another. These are supported in the middle by posts on which rests the platform, which is made of long stakes or of split logs. The storehouse is placed in the middle of such a platform. It is in the form of a gable-roof. Two logs or rafters, the upper ends of which are so tied together as to form an acute angle, are placed three or four metres distant from two other logs tied in like manner. The two angles are connected by a ridge-pole. From the ridge down, on each side, poles are placed. All the spaces between the poles are carefully filled with hay. To give greater firmness to the sloping sides of the storehouse, heavy logs are leaned against them, reaching up to the ridge. The two ends are formed by stakes put in a somewhat slanting position. Into one of the sloping sides facing the ladder, a frame is put, in which a door swings on wooden hinges. The platform around the storehouse is fenced in. For this purpose, long stakes (four or six on each side) are driven into the ground around the longer sides of the platform. These stakes are as high as the ridge of the storehouse. To keep them from moving, they are fastened in notches in the cross-beams of the platform. Through holes in the upper part of the stakes, above the platform, rails are put, which form the fence. The part of the platform where the ladder is placed is not fenced in. The fence around the platform is for the safety of women and children. Fish, nets, skins, and other household articles, are often hung on it. The ladder for getting to the platform is like the one used for entering the house; but it is put in a slanting position, so that it is easier to get up to the platform than to get out of the house. When leaving the winter house for a summer village, or *vice versâ*, the storehouse ladder is removed and put on the platform.

417 Poles are often fastened under the platform for hanging up clothes; and during the summer rains, fish are hung there to dry.

● 361 621 The settlements of Maritime Koryak (nĭ′mnɪm, nă′mnăm, nĕ′mnɛm, or ne′mnem) often consist of but one house, as the settlements on the Tĭlqai River, or those on the Poqač River, or those of the Kerek; but sometimes they form villages of considerable size. For instance, in Kamenskoye there are about thirty houses inhabited during winter. From a distance this settlement, with its storm-roofs and its many storehouses scattered on all sides, gives one the impression of a large though singular town. In the settlement Kuel there are from thirteen to fifteen inhabited houses in the summer, and seven or eight in winter. The peculiar impression made by these villages is shown in the view of Kuel given on Plate XXIII, Fig. 2.

J: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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FIG. 1. VIEW OF BIG ITKANA.

FIG. 2. VIEW OF KUSI.

The Koryak.

[Facing p. 467: A]

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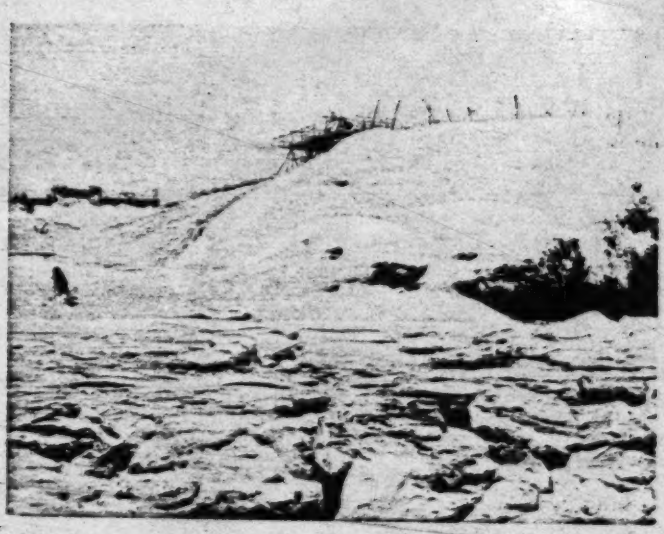

FIG. 1. KAMENSKOYE SEEN FROM THE SEA.

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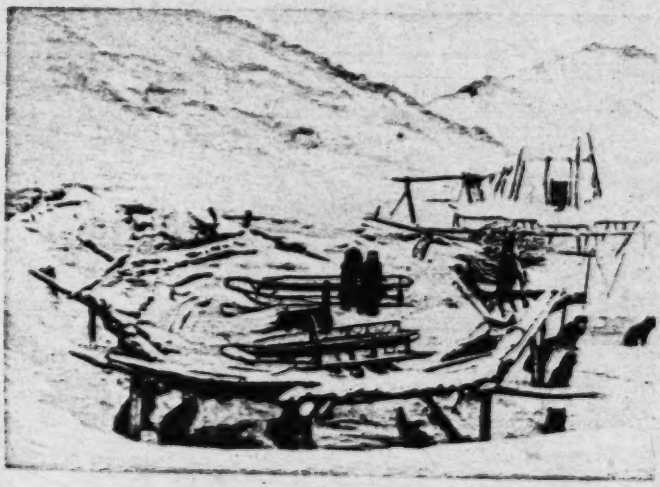

FIG. 2. VIEW OF STORM-ROOF.

[Facing p. 467: B]

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

361 In the above enumeration of settlements it is indicated which are occupied only in winter, and which only in summer. With few exceptions, the settlements of Maritime Koryak are situated near the mouth of a river or brook, in order to have a supply of fresh water. The majority of the settlements are situated on the rocky coasts of the seashore.

Plate XXII, Fig. 1, represents the steep rocks at the mouth of Penshina River, behind which the Kamenskoye settlement is concealed; while Plate XXIII, Fig. 1, represents part of Big Itkana.

342 177 The Maritime Koryak of the Nayakhan settlement and the Russianized Koryak of the Okhotsk district have completely abandoned their underground dwellings, and live in log-cabins like those of the Russians. The flat roof of these houses is made of logs covered with earth, which lets in the summer rain. Inside is a fireplace or a chimney like that of the Yakut, made of beaten clay.

342 The Koryak of northern Kamchatka who have embraced the Christian faith have abandoned their former dwellings under the pressure of the Russian Administration. Some of them live in log-cabins like those described above, and others live in houses of the Yakut type, which have been introduced into Kamchatka by the Russians. This structure consists of a flat roof with four slanting walls, and reminds one of a truncated pyramid. The walls are coated with clay to keep in the heat. Instead of the Yakut fireplace in the right-hand corner of the house, with a chimney for the escape of smoke, we find a hearth in the middle of the house and a smoke-hole in the roof.

Owing to the lack of timber, the Kerek build their semi-underground houses without the storm-roof. Since the smoke-hole does not serve as a means of exit, they have no ladder with holes. The frame of the house, placed in a pit, consists of crooked stakes covered with earth. The inside is covered all around with pieces of skin. In winter, to secure more heat, the dwellings are covered with a thick layer of snow. The entrance to the house, in summer as well as in winter, leads through a long, narrow hall. The inner arrangement of the house is similar to that of other Koryak underground dwellings.[1]

[1] Bogoras, The Chukchee (Vol. VII of this series, p. 183).

1: Jochelson E-5 (1900-01) 1908 Ry4 Koryak Ry4

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Fig. 1. Camp of Reindeer Koryak.

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Fig. 2. Reindeer with Fawn.

The Koryak.

[Facing p. 484.]

1; Jochelson E-5 (1900-01) 1908 R14 Koryak R44

114

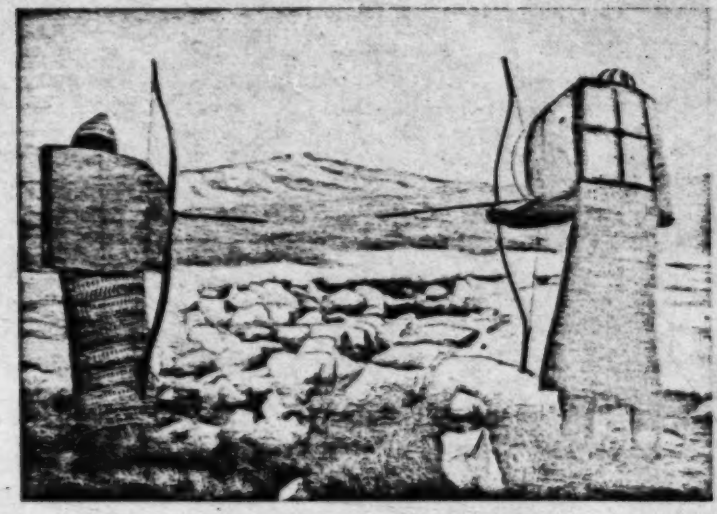

Fig. 1. Koryak Warriors.

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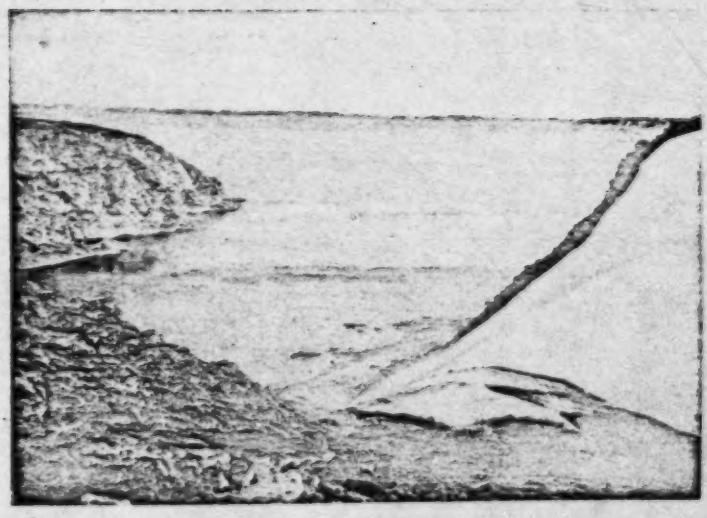

Fig. 2. Attenko Bay with Remains of Fortifications.

The Koryak.

[Facing p 560]

1: Jochelson E-5 (1900-01) 1908 R74 Koryak R74

which, however, may be protected by the left wing, like his right arm, by putting a wing-loop on his hand. How much strength, agility, and exercise must have been required to fight in so heavy and uncomfortable a costume! In one myth,[1] when Big-Raven offered his son Ememqut an armor for a battle with the Chukchee, the son declined the offer and went to battle armed only with his spear.

Fig. 98 also shows how the helmet and arm-guards made of small iron plates were worn.[2] The warriors wore a fur band under the helmet to protect the forehead against the hard iron. The lower part of the armor, which consists of small iron plates tied together with thong, resembles a skirt. It was closed at the side by means of short straps.

Plate XXIX, Fig. 1, represents two Koryak in armor, with bent bows. The plate is the reproduction of a photograph taken by me, except that the artist, Mr. Rudolf Cronau, sketched in under my direction the missing wing of the armor.

Prior to their acquaintance with iron mail-coats, — which I suppose were introduced by the Tungus,[3] — the Koryak wore mail-coats of walrus-skin or of small plates of bone joined by means of straps. Krasheninnikoff says that "the Koryak armor consisted of oblong bone pieces sewed together with thongs".[4]

Fortifications. — The maritime Koryak fortified their villages in order to prevent sudden attacks by the enemy and to withstand a siege. Whenever possible, they built their villages on islands near the coast, to which they resorted to fish and hunt sea-mammals. They had temporary dwellings at the mouths of rivers. At the approach of a foe, they would take to their boats and disappear in the natural forts formed by the rocky islands. At present these islets are uninhabited, but it is said that on many of them traces of ancient dwellings may still be seen. To my regret, during the first half of the summer of 1901, which I spent in the Russian settlement Kushka, at the mouth of the Gishiga River, it was impossible to venture out in the wooden boats of the Russian settlers to the islands of which the Koryak spoke to me.[5]

Where no islands were near the coast, the maritime Koryak fortified their villages. The islanders, too, fortified their temporary coast settlements. All the coast villages were built on hills with a steep descent to the sea. On the land side the settlement was surrounded by an embankment, a stone wall, or a stockade. When an attack was expected, sentinels were stationed on

[1] See Part I, p. 138.

[2] See Chapter X.

[3] Compare Bogoras, The Chukchee, pp. 167, 168.

[4] Compare Krasheninnikoff, II, p. 51.

[5] During that summer I succeeded in making two trips in wooden boats from the mouth of the Gishiga River, — one to the Koryak at the mouth of the Ovekova River, a distance of about fourteen miles; and the other to the Koryak at the mouth of the Nayakhan River, a distance of a hundred miles. The latter trip was considered so dangerous that the Russian settlers advised me not to undertake it. But luck favored us, the weather was fine, and I covered the distance in two days, but on the return trip we were detained in the uninhabited Bay of Atykino (See Plate XXIX, Fig. 2) for several days by stormy weather.

1: Jochelson E-5 (1900-01) 1908 RJ4 Koryak RJ4

722 361

the roofs of houses or storehouses; for, in case of a sudden attack by the enemy on the hamlets of the sedentary Koryak, the inhabitants of underground houses found themselves, as it were, in a trap. For this reason, at least one guard was always kept in the settlements of warriors. In case of an attack, the women and old people would launch the skin boats, if the sea was open, so as to be ready to flee, in case of defeat, with the surviving warriors. I was told that the inhabitants of the old settlement near the mouth of the river Gishiga, having lost a battle with the Cossacks, took to their skin boats, and succeeded in escaping to the Yamsk Koryak. At the mouth of the river Nayakhan I saw traces of a fortified settlement. It was situated on a rooky promontory, with cliffs on three sides rising abruptly from the sea. On the fourth side there is a steep descent to the river-valley. This slope had been protected with a stone rampart. Piles of stones which once formed the wall are still visible. Tradition relates that the Russians were led there by Tungus who were hostile to the Koryak. The latter stubbornly defended the approach to the village. It was winter, and they poured water on the slope to make it slippery. During one night the Russians forged sharp iron ice-creepers, tied them under the soles of their fur boots, and stormed the fort. Many of them perished from the arrows of the Koryak and from stones which they rolled down; but as they were many, their fire-arms gave them the victory in the end. Thereupon the Koryak warriors slew all the women and children in their houses. Many of them committed suicide, and only a few found safety in flight by sliding down the cliffs to the sea, and reaching Paren over the ice. I found traces of a fortified settlement also in the Bay of Atykino (Plate XXIX, Fig. 2).

726 17

At sight of an enemy, the Reindeer Koryak drove their herds up the mountains and defended the approach. In the open tundra they would surround the camp with a wall of sleighs placed upright and tied together with thongs, having first driven the reindeer into the corral. From this fortified corral the warriors would make sallies or go out to accept a challenge to single-handed fights with the champions of the invaders.

1: Jochelson E-5 (1900-01) 1908 R94 Koryak R94

skin pails. The Maritime Koryak carry a supply of fresh water when hunting in their skin boats. In order to avoid the necessity of melting snow and ice, in winter, water is generally taken from ice-holes. All the settlements of the Maritime Koryak are situated on the banks or at the mouths of rivers. The Reindeer Koryak, too, place their tents in river valleys. Plate XXX, Fig. 1, represents an evening scene by an ice-hole in the village Big Itkana, where girls and boys come with buckets to fetch water for the night. The water is poured into the bucket with a wooden scoop. Water-buckets are made of strong thong-seal skin or of aspen or poplar wood. Fig. 104 shows a skin bucket. Among the Eskimo are found buckets of the same type, made of seal-skin and sewed together with sinew-thread.[1] They are carried in a different manner however. The Eskimo bucket has a handle made of a strip of leather, like a regular bucket-handle, while the Koryak bucket has two loops sewed on near the mouth. To these loops are tied the ends of a broad seal-skin carrying-strap, which is passed over the forehead, the bucket resting on the back, — a method of carrying burdens employed by many Indian tribes.

Fig. 104 (1/11). Skin Bucket.

The thick wooden bucket is also cylindrical. The material is supplied by a part of a straight and solid trunk of an aspen or poplar tree, which is hollowed out by means of an adze, and finished with a simple knife. The wooden bottom is inserted from above. Wooden buckets are carried by women in the same way as seal-skin buckets (see Plate XXXV, Fig. 2).

The wooden bucket is used for many purposes: when hunting sea-mammals, it serves as a receptacle for the harpoon-heads; in the house, seal-oil is kept in it; berries are also kept in both wooden and skin buckets; soup for feeding dogs is carried out of the house in wooden buckets.

The material for spoons and ladles is furnished by the antlers of the reindeer and the horns of the mountain-sheep. Some are made of wood. Broth is sipped from deep ladles; thick porridge or gruel is eaten with spoons: therefore spoons are shallow (Fig. 105, *a*). Bone teaspoons (Fig. 105, *b*) are made in imitation of imported metal spoons. Wealthy Reindeer Koryak purchase metal table-spoons; some of them even have silver spoons.

Wooden plates, dishes, elongated platters and trays, and wooden and bone dippers, are of the same type as those of the Chukchee,[2] and I shall not

[1] See, for example, Kroeber, The Eskimo of Smith Sound, Fig. 31, p. 288; and Boas, Baffin-Land Eskimo, Fig. 142, p. 99.

[2] See Bogoras, The Chukchee, Vol. VII of this series, p. 189.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

Weapons and utensils:
1–three-pronged spear with a throwing board for hunting birds; 2–spear with a stone tip, and detail of spear; 3–blubber lamp on a wooden stand; 4–sack-net for fishing; 5–a man's knife; 6–a woman's knife for cutting skins; 7–fire-making by means of friction.

Long ago, the villages of sedentary Koryaks were fortified. Some of the Koryak forts, such as the Olyutorskiy, were surrounded by an earth wall and looked like fortresses. The reindeer-breeders also surrounded their encampments with defensive walls of sleds, walrus skins and rocks.

The reindeer-breeders' encampments usually consisted of 3 or 4 tents. In winter they lived in mountain valleys shielded from the wind; in summer, at the mouths of rivers. The villages of the coastal Koryaks were comparatively populous and were situated near bays, convenient for hunting and

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

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Reindeer-breeders' dwelling.

361 [172] fishing, or at river deltas. Kerek villages were small, consisting of only one or two dwellings. In the past, however, as seen from the ruins, they consisted of 10 to 15 dwellings.

179 342 Russian influence led to the appearance in the villages of the sedentary Koryaks of wooden frame houses as long ago as the middle of the last century.

Means of Transportation

492 493 [184] [171] The nomad Koryaks traveled by reindeer, the sedentary ones by dog-transport. The reindeer were harnessed to the sled; the Koryaks did not know of riding on reindeer. The reindeer sleds were similar to the Chukchi sled in construction. The light ones were arch-staved, with bent runners and a frame for sitting. The freight sleds were built in the same fashion, but more massively. Depending on the purpose of the freight-hauling sled, it was either surmounted by a hood (as in the sleds used for transporting children), or simply by a platform on poles (for carrying loads). There was also a special sled for carrying the frame of the dwelling, and so forth.

The light traveling sleds were usually harnessed to two reindeer; the freight-hauling sled was pulled by one reindeer. The reindeer were harnessed, not in front of the traveling sled, but on the left, so that the driver sitting in the sled could see everything ahead of him. When going downhill,

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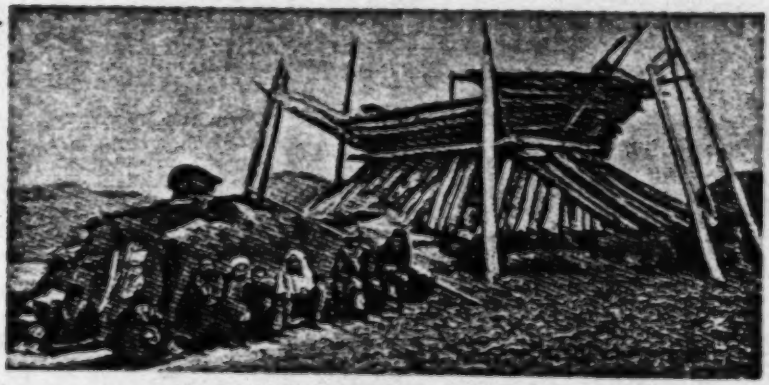
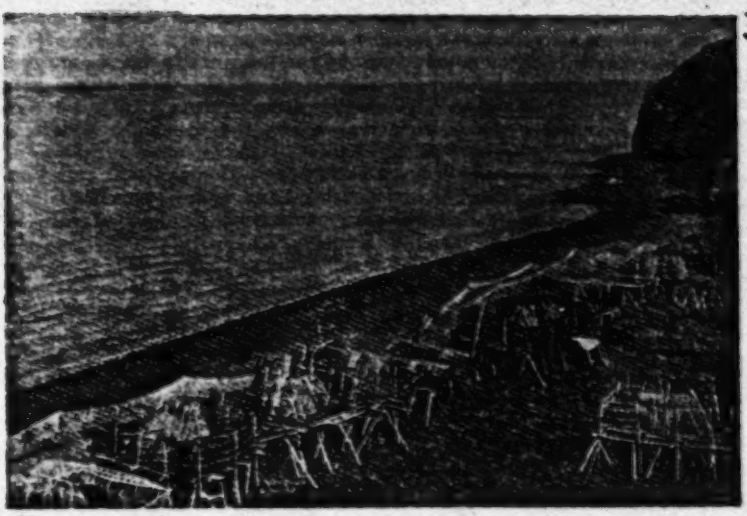


Dwelling of coastal Koryaks.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4



Summer village.

the reindeer remained slightly behind the driver on the left, restraining the sled from slipping down too fast. The reindeer were managed with the help of reins and a whip with bone tips.

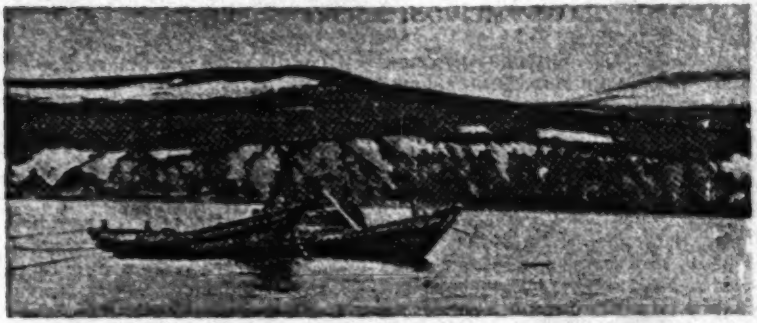
The coastal Koryaks and the reindeer-breeding Alyutortsy kept sled dogs. A full team usually consisted of 10 to 12 animals. For dog-travel, the Koryaks used the four-staved sled, common throughout Eastern Siberia. It was 2–2.5 m long, and 0.5 m wide. Its parts were fastened with leather strips and sharpened pegs inserted into holes, made especially to receive them. The dogs were harnessed tandem, in pairs. They were directed by voice, and braked with the aid of a staff (about one meter long) with an iron tip. The standard load per sled was 150–160 kg in addition to the weight of the driver (kayur).

The Koryaks learned horse-breeding from the Russians. Sedentary Koryaks (Palantsy, Karagintsy and southern Alyutortsy) kept horses, but they were used only in summer, as pack animals. In winter, they were left to their own devices, foraging for green fodder and often perishing of starvation, blizzards, frosts and wolves. Often the horses became so wild that their owner found it easier to walk dozens of miles with heavy loads rather than try to capture the horse.

For water transportation, the Koryaks used skin boats (baydars and kayaks). The Koryak baydar was similar to the Chukchi, but was considerably shorter and wider; its prow and stern were rounded. It was used by the Koryaks chiefly for hunting and fishing.

During the summertime, river transportation was by bat—boats hollowed out of thick tree trunks. They are extremely unstable in the water and require great skill of the helmsman, who steer with a long pole. Despite their untrustworthiness, these boats were also used by the Koryaks on the sea. In such cases, they were joined: two boats were linked with thick crossbars, leaving a space between them which was approximately equal to the width of one boat. Sometimes

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4



Catching salmon with stationary seines. Molotov collective, Olyutorskiy Rayon, Kamchatskaya Oblast.

cattle. The most favorable conditions for the development of vegetable-gardening exist in the Tigil'skiy Rayon. Today, some of the collectives of this rayon not only produce enough vegetables to meet their own needs, but also grow them for sale.

The income of the collectives from auxiliary enterprises, and principally from fur-hunting, is also rising.

At present, there are several millionaire collectives in the Koryak National Okrug. On the leading collective of the Tigil'skiy Rayon, the Kirov collective, the capital fund reached the figure of 2,000,000 rubles in 1951. This collective was organized in 1941 on the basis of an association for the common pasturing of reindeer. The funds of other collectives are also rising. In 1951, the capital funds of the "Path of the North" and the "Beacon of the North" collectives of Penzhinskiy Rayon reached 1,500,000 rubles.

Simultaneously with the growth and consolidation of the collective farms, there is improvement in the life of the Koryak collective-farm members. The collective villages have become larger and more comfortable. The old semidugout has almost disappeared. Today the collective-farm members live in houses of the Russian type—spacious wooden houses with glass windows. Many new villages have sprung up in the tundra as a result of the transition to sedentary life and the enlargement of collective farms. These include Sedanka Kochevaya (Tigil'skiy Rayon), Krestovoye (Penzhinskiy Rayon), the I. V. Stalin collective-farm village (Penzhinskiy Rayon), and others. In the Karaginskiy Rayon, at a spot where there was only one dugout in 1934, there is today a new rayon center—the large village of Ossora.

The modern Koryak village usually consists of several dozen dwellings and farm buildings, as well as buildings housing cultural and other institutions. Among the collective-farm buildings we must note the stables, which are an innovation among the Koryaks. In all the villages there are bathhouses, bakeries and stores. A great deal of attention is paid to the construction of cultural institutions. In every village there is a school (often with a dormitory), a club or a reading room with a library, a medical or a medical-assistant station, and a nursery. Many villages have been supplied with electricity and radio.

The former dispersion of individual areas of Koryak habitation is steadily being overcome. The means of local communication are being improved. Motorized transport (cutters, etc.) is widely used in

22:Barrett-Hamilton and Jones--284 [2] N-2 (1897) 1898 Koryak

116, 177, 361

"We anchored in Karaga harbour at noon, and could make out with our glasses some balagans, and traces of a village of some sort on shore. It was not long before a boat left the ship to reconnoitre, and on the beach was met by several of the natives. These turned out to be very friendly, and, what was equally important, could speak Russian, so that we were able to communicate with them. Later in the evening, several parties left the ship in search of sport, natural history specimens, and objects for the camera."

22:Barrett-Hamilton and Jones--285 N-2 (1897) 1898 Koryak
116, 161, 342, 361, 439

"The little village of Karaga consists of seventeen straggling balagans, (1) six yurts,

1. A balagan is a wooden hut raised on piles to a height of about 10 feet from the ground.

(2) or mud huts, and one small tent, plainly labelled with the name and address of a firm

2. A yurt is a wooden hut covered over with sods and grass.

of San Francisco merchants, the tent having been apparently constructed of flour-bags sewn together. The total number of inhabitants can hardly exceed thirty, even supposing that each yurt may be regarded as the residence of a separate family of five individuals such as is shown in our photograph, p. 287."

22:Barrett-Hamilton and Jones--285-286 N-2 (1897) 1898 Koryak
116, 171, 342, 361

"The yurts, [at Karaga--Analyst] therefore, have the proportion of one to about three balagans, and not, as described by James King in the case of the Kamchadales of Petropavlowsk, of one to about six. This authority, the author of 'Cook's Third Voyage' (1784), states that, at Petropavlowsk, when he visited that town in 1779, there were nineteen balagans, three yurts, and [286] seven log-houses, the latter being an introduction made by the Russians. According to King, each family possessed a balagan for use as a summer habitation, but the yurts were used in winter by as many as six families in common. Our experience was slightly different, since we found both yurts and balagans in use at the time of our visit. This is also contrary to the present custom at Petropavlowsk, where the balagans are now only used as storehouses, and while the richer people of that town live in log-houses, the poorer have to be content with yurts."

22:Barrett-Hamilton and Jones--294 N-2 (1897) 1898 Koryak-1-2
116, 142, 161, 302, 361

"As we landed near one of the balagans, a party of eight or ten of the inhabitants of the island [Karaginski--Analyst] came down to the beach to meet us, and formed about as strange looking a company of human beings as it would be possible to imagine. Dark-haired and dark-eyed, of more than average height, with intelligent countenances, and blessed with an equal or even greater share of the gift of courtesy than the people of Karaga, it was not only in their manners, but in their dress and houses and implements, that these people showed their quaintness. The whole male population did not appear to exceed a dozen souls, (1) and we saw no women or children near the balagans; in fact, it

1. At Petropavlovsk we were informed that only one family is said to exist in this village, but the presence of two old men makes it seem likely that there are at least two families. One of these old men, whose knowledge of Russian was better than that of his countrymen, was always put forward as interpreter when any difficult topic of conversation came up.

was not until the following day that one of our party, while out shooting, accidentally met one of the former. They evidently had another village somewhere inland, and we were told that there were more people living at the other side of the island. These people had usually no hair on their faces, though one of them at least had a slight growth of whiskers.

22:Barrett-Hamilton and Jones--294 N-2 (1897) 1898 Koryak-2
116, 142, 161, 302, 361

Their straight dark hair was in some cases cut short, and in others allowed to fall downwards on all sides of the head, like a mop, and with a length which was evidently not much short of that allowed to it by nature. One man had a circular portion of his head cropped fairly close, while the rest of his hair was allowed to grow long."

Koryak RY4
Chukchee RY2

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[233]

/335 cont./ It is generally believed that the sedentary Koryak in former times were reindeer nomads and only after the loss of their herds settled along the seacoast in order to live on hunting and fishing -- a change that has to some extent also taken place and is still taking place among the Chukchee (3). But between the sedentary or coastal Chukchee

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3. Krascheninnikof (op. cit., Vol. II, p. 204) thought that the sedentary Koryak had formerly been reindeer nomads. Erman (Reise um die Erde /Journey around the World/ Part 1, "Histor. Bericht. /Historical Information/," Vol. II, Berlin, 1838, p. 423, note), Ditmar (Bull., etc., op. cit., pp. 103, 127; Mél., op. cit., pp. 7, 36), and Kennan (op. cit., p. 159) express themselves similarly. According to Ditmar, this impoverishment took place a long time ago, as legend has it, during the battles with the Chukchee. Ssarytschof /Sarychev/ (Putesh. po Sievero-vost. chasti Sibiri, Ledov. moriu i Vostochn. Ok. /Travels in the Northeastern Parts of Siberia and the Arctic and Eastern (Pacific) Oceans/, Pt. II, p. 105) thought the same about the Chukchee, but confused the sedentary Chukchee with the Namollo. There is no doubt but that the true coastal Chukchee arose and are still arising from nomads of the same tribe who have lost their reindeer, as is stated by Wrangell /Vrangel'/ (Put. po siev. ber. Sib. i po Ledov. moriu /A Voyage along the North Coast of Siberia and through the Arctic Ocean/, Pt. II, p. 335), Ditmar (loc. cit.) and others.

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and the sedentary Koryak there is the great difference that the latter are in fact sedentary and have permanent winter and summer houses, while the former, even after the loss of their reindeer and after their settling down along the seacoast, have

C KK 342 174 361

/335 cont./ retained a seminomadic life and accordingly do not build permanent dwellings or earth yurts, but live in their transportable tents as before (4). The former seems to me to be a traditional, more

C [113]

4. Wrangell (Putesh., etc., Part II, p. 336). Nordenskjöld (Die Umsegel. Asiens und Europas auf der Vega /The Circumnavigation of Asia and Europe on the Vega/, German transl., Leipzig, 1882, Vol. II, p. 82). In the latter work one also finds an illustration of a tent of the coastal or sedentary Chukchee (Vol. I, p. 394), from a photograph by L. Palander). There is also frequent mention in it of the number and nature of the various tents in the villages visited by the members of the Vega Expedition during their winter travels, as well as of the change of dwelling of the coastal Chukchee, sometimes taking place in winter (for instance, Vol. I, p. 443, and elsewhere). Likewise in Nordqvist (see Petermann's Geogr. Mittheil., 1881, p. 42).

C KK [101]

or less original /336/ way of life, the latter only a later, sometimes merely temporary, change backward. In my opinion, therefore, one should conceive of the change in the way of life of these peoples in reverse fashion: like the sedentary Koryak of today, the ancestors of the now nomadic Koryak and likewise the Chukchee, tribally related to them and differing from them only dialectally (1), formerly had permanent dwelling sites, and to be

C KK 101 113

1. Steller (op. cit., p. 8, note a) and Krascheninnikof (op. cit., Vol. II, p. 197) pointed out the close relationship between the two peoples, which was later confirmed several times, for instance, by Ssarytschof (Putesh. kap. Billingsa chrez" Chukotskuiu zemliu, izvl. iz" razn. zhurn. /Captain

/336 cont./

1. (cont.)
Billings' Journey across Chukchee Land, Taken from Various Magazines/, St. Petersburg, 1811, p. 67, footnote), Lütke /Litke/ (Voyage autour du monde, sur la corv. Le Seniavine, dans les ann. 1826-1829 /Voyage around the World on the Corvette "Le Seniavine" in 1826-1829/," Partie hist. /Historical Section/," Vol. II, Paris, 1835, p. 262; the same in Erman's Archiv für wiss. Kunde von Russland, Vol. III, 1843, p. 449), and others.

sure just such earth-yurts, until they became acquainted with and adopted from their neighbors, presumably the Tungus pressing in upon them, the domesticated reindeer, a domestic animal still foreign to the Paleo-Asiatic peoples; as soon as this happened, they had to give up their sedentary way of life and take up a nomadic life, along with which, of course, they were forced to exchange their fixed earth-yurt for a transportable tent. And it is completely in harmony with this when Wrangell (2), in characterizing

2. Op. cit., p. 332.

the Chukchee, says that in spite of their nomadic life, they have many more sedentary traits in their whole system than any other nomadic people: only an insufficiency of pasturage and a lack of fodder for their reindeer can force them to leave a place; their inclination toward a sedentary way of life is further shown by the fact that they lay in supplies and are thrifty, indeed even niggardly -- clearly traits which the nomadic peoples lack entirely; indeed, even their clothing, the wide, clumsy fur-shirt and the long fur trousers, are more suitable for a sedentary way of life (3).

3. Wrangell particularly emphasizes these pecularities of the Chukchee in contrast to the Tungus, these special nomads concerning whom

NS 492 484 /488 cont./ development, also by the Russians, of the greatest and fullest use of them and for the longest journeys, for instance, to the New Siberian Islands, etc., were found there along the Jana and Indigirka.

K 231 [361] [492] To the north of Kamchatka we find another Paleo-Asiatic people, the Koryak living in permanent sites along Penshinsker /Penzhinskaya/ Gulf and along the Bering Sea, who likewise have only the dog as a domestic and, at the same time, draft animal. I believe that I have already proved above (7) that

K 174 231 361

7. See pp. 481 ff.

formerly the ancestors of the now nomadic Koryak and the closely related Chukchee (the Onkilon) had permanent habitation sites and, in fact, earth yurts, just as they did, and, correspondingly, as fishermen, seal-hunters, etc., like them, they, too, may have had only the dog as a companion until they became acquainted with the domesticated reindeer, probably through the Tungus pressing in on them from the south and the west, and with it took up their present nomadic life.

G Gi NS K 231 171 /489/ Thus, we must designate the dog, this oldest of all animals domesticated by man, as the only domestic animal and therefore, especially in its position as draft animal, as, so to speak, a characteristic form of the Paleo-Asiatic peoples, this oldest formation of peoples in northeastern Asia. Where, subsequently, another domestic animal appears among them, such as the reindeer among the nomadic Koryak and Chukchee in the case mentioned above, it is always a gift brought to them at a later period by a younger family of peoples with whom they came in contact.

E 231 171 174 Without doubt it may be assumed that the Eskimo, like other Paleo-Asiatic peoples, had the dog as their only domestic animal and used it in harness when they were still on their original Asiatic soil. With this domestic animal they crossed over to America, and there, continuing to live in the same way by fishing, seal-hunting, etc., they spread across the entire northern